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THE NUR AFSHAN

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LUDHIANA:—September 29th, 1905.

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FOREIGN TELEGRAMS.

London, Sept. 20.

The Swedo-Norwegian conference at Karlstad continues, while the main question of the demolition of the Norwegian fortresses and the eventual reference of certain other questions to the arbitration is virtually agreed to.

Other knotty points are not settled but it is believed that they will be adjusted satisfactorily.

Meanwhile troops are kept in the vicinity of the frontiers.

The *Times* St. Petersburg correspondent says that a ukase has been promulgated granting freedom of meeting and of speech, freedom of the press and immunity from arbitrary arrest.

The promulgation takes place as soon as the measures have been drafted.

The *Daily News* says that the Russian Government agent in London is negotiating for the construction of a whole new navy in Britain.

The Hottentot leader Witbooi, evading General Trotha's sweeping movement, has captured a German convoy near Kietmanshoop. The escort was surprised and practically annihilated.

One thousand cattle, 122 waggons, some laden with ammunition, and a number of rifles were captured.

The death is announced of Doctor Barnardo, the philanthropist.

Allahabad, Sept. 20.

A special wire from Hongkong says that the *Yamamoto* published at Tokio confesses that Japan was obliged to be content with the unsatisfactory peace terms owing to the fact that Vladivostock was stronger than Port Arthur and to Japan's inability elsewhere to strike a vital blow at the enemy.

London, Sept. 21.

Advices received from Riga state that the prison there has been stormed by a crowd who killed and wounded five guards.

The object of the attack was to liberate two important political prisoners, which was effected. The criminal prisoners were not liberated.

A conference of high officials meets at St. Petersburg to concert radical measures to restore order and security in the Caucasus.

Reuter's correspondent at Tokio wires that Admiral's Jensen and Shimamura concluded a naval armistice on the 18th instant.

The narrowest portion of the Straits of Tartary remain neutral.

Admiral Shimamura has granted a pass to a steamer with provisions for Kamchatka which will soon be icebound.

Acting upon information extracted from an Armenian arrested at Constantinople in connection with the bomb-explosion on the 21st July, who was the house porter of a British subject, the house of the latter was searched and fifteen empty bombs and fifteen bottles of explosive liquid were discovered in a well.

The Swedish and Norwegian Parliaments meet on the 10th October to discuss the result of the Karlstad conference.

The news from Calabria is most saddening. Terrific thunderstorms and gales have taken place, augmenting the miseries of those who suffered from the earthquake, levelling tents and temporary shelters.

Allahabad, Sept. 21.

It is reported that the Russians are bridging the Oxus at a

point between Kherki and Khurja Salar on the Afghan border. This is well within Russian territory, and the bridge may not be intended for railway purposes as a branch line from Samarkand to the Oxus has been aligned so as to have its terminus at Termez on the Pata Kesar ferry, due north of Mazar-i-Sharif.

London, Sept. 23.

It is stated in military circles in St. Petersburg that the troops in Turkestan will shortly be strongly reinforced in connection with a recrudescence of Russian activity in the direction of Persia.

London, Sept. 24.

The military districts of Kieff and Odessa are preparing for the immediate despatch of troops to Turkistan.

The Russian warship *Relvian* has been refloated by the Japanese. There is great indignation in Japan because it has transpired that the treaty of peace binds Japan not to fortify La Perouse Straits.

The Commander of the lost battleship *Mikasa*, who hastened on board when the fire broke out and did his utmost to quell the fire, has since been deeply dejected and yesterday he assembled the survivors and feelingly addressed them, adding that he felt the heavy loss has affected his personal responsibility. He then jumped out of window and was conveyed to hospital. His condition is serious.

The Conference at Karlstad terminated this evening.

It is officially announced that an agreement has been reached and protocols will be published next week at Christiana and Stockholm simultaneously.

Orders have been given to the Norwegian and Swedish troops to withdraw from the frontier.

Terrible thunderstorms and torrents of rain are taking place in the Italian earthquake region, increasing the distress and hindering the rehousing of sufferers.

Reuter's correspondent at Hodeidah states that the towns of Aoran Tajeta and Kankaban have surrendered to the Turks with rifles and guns.

London, Sept. 25.

Colonel Dunlop Smith has been appointed Lord Minto's Private Secretary and accompanies Lord Minto to India.

London, Sept. 26.

The text of the Anglo-Japanese agreement published in London and Tokio contains a preamble and eight articles.

Canada has asked the Imperial Government to arrange for Canada to become a party to the Anglo-Japanese treaty of 1895, and thus secure the minimum tariff which at present gives advantages to American products.

Intelligence has been received at St. Petersburg which states that the Japanese have seized a steamer belonging to the Kamchatka Trading Company near Behring Island and thereafter occupied the Commander Group. The date of the occurrence is not mentioned.

Baron Komura starts homeward to-morrow via Vancouver.

The Austrian newspapers announce the approaching creation of an Austro-Chinese bank on the same lines as the *Deutsche-Asiatische*.

London, Sept. 26.

M. de Witte had prolonged interviews yesterday with Baron Richthofen and Count Buelow.

EDITORIAL NOTES.

"Peace shall over all the earth
Its ancient splendors fling,
And the whole earth give back the song
Which now the angels sing."

The month of September, 1905 will be famous in history because of the conclusion of peace between Russia and Japan and the cessation of hostilities after one of the bloodiest wars of modern times. It is gratifying to see what Professor Maartens has to say in regard to the peace conditions which have just been signed. He shows conclusively that the Japanese have accomplished in a marvelously short time the object they had in going to war, they have secured a *quid pro quo* for the expenses of the war in the territory acquired, the railways and battleships &c., captured, not to mention their position as the paramount power in the Eastern Seas. He says that indemnity has never been paid in modern warfare unless the conquering power had invaded the enemy's country. With this explanation it is now suggested that the Japanese have shown a cleverness in the negotiations for peace equal to that which they showed in war. We may well hope the peace will be permanent.

We learn from the *Pioneer* that Mr. Quilliam, the "Shaikh ul Islam" for the British Isles met with an unpleasant surprise, when recently five Muslim missionaries from Afghanistan turned up at the Masjid in Liverpool. They said they had a vision in which an *Imam* had commanded them to go and convert the infidels in the islands of the West, they had come, and when Mr. Quilliam offered to pay their way back, they refused saying they would stay 120 years to learn the language, but return they would not. It will be interesting to see what these missionaries will think of the Muslim service in Liverpool which is described as being a mongrel service in English, half Muslim and half Christian accompanied by a service of song! They will be interested to inspect the contents of "The Book of Ahmad," which contains the views of Mr. Quilliam. This book is described as, "A bare-faced fraud, a feeble imitation of Scripture language, and an extraordinary jumble of self-contradictions discreditable to the promoters of the cause, but instructive to thoughtful lookers-on." No wonder Mr. Quilliam is in trouble and anxious to get rid of the Afghan missionaries.

In his article on "Religious movements among Muhammadans in South India," read at the Madras Conference in 1902, the Rev. M. G. Goldsmith speaks of one Hamid Snow as having become the successor of White Khan Sahib of Kurnool, who established a new sect called "The Nazarene

New Sect," a mixture of Unitarian Christianity and Islam. He advocated prayers in the Vernacular instead of the Arabic, but in this he got no sympathy from the Muhammadans.

Of Hamid Snow Mr. Goldsmith says, "Hamid Snow, a Eurasian, whom poverty first led to join the Muhammadans in 1892 in Hyderabad, and who has issued some wild pamphlets in favour of his new faith, largely abusive of Christianity." Some of our Muslim friends in the Punjab regret that he did not stay in Hyderabad! He came to Ludhiana and there served a term in jail for attempting to kill one of our most influential Muhammadan neighbours. On his release, he left the place and is now, we understand, a resident of Hyderabad.

The European Muslims of the Quilliam and Snow type can only discredit Islam and we fancy that the Muslim leaders, must ere this have come to regard them as unreliable adventurers. The Webb mission to America in 1893 proved to be a fraud, which cost the Indian Muslims some twenty thousand rupees! Now that "the proselyting sword" is for the most part innocently resting in its sheath, the Muslim propagandist must hope for success in his mission only in the power of truth. The Christian world is ready to accept this challenge and to show that Islam is condemned upon its own claims and the former Scriptures stand in their integrity as the only Word of God.

The report and prospectus of the Theological Seminary at Saharanpur is before us from which we cull the following facts of general interest:

1. The Seminary has been in existence for twenty years and 17 classes have been graduated.
2. The teaching staff at present consists of The Rev. H. C. Velte, M. A., the Rev. J. N. Forman, B. A., and the Rev. B. B. Roy.
3. A Normal Department undertakes to train men Bible study and such secular knowledge as will fit them for work in mission schools, or for eventual entry into the Seminary.
4. One hundred men have been graduated from this school. "They are found in nearly all parts of Northern India: some are pastors of Churches, others are teachers in city and village schools, others evangelists." "No one can estimate the far-reaching results of the work of the Seminary."
5. The number of students this year was 25, of whom seven left during the year. Five students completed their course this year.
6. A bequest of Rs. 1000 was made by the late Rev. Colin Valentine, LLD., F. R. S. E., the interest of which is to be used in the way of prizes to students. When will the Presbyterian Church undertake to endow this Institution?

THE INDWELLING CHRIST.

One of the sweetest, yet one of the most mysterious, doctrines of Christianity is that of the intimate relation that exists between Christ and the believer. It is such an intimate relation that Christ illustrates it by the symbol of the relation of the vine and its branches. This is a vital, living connection, and yet Christ says, "I am the vine; ye are the branches." And in his further discourse upon the same subject, he directly declares that he abides in us and we in him. "Abide in me, and I in you . . . He that abideth in me and I in him, the same bringeth forth much fruit." The believer's union with Christ is therefore a real one, a living one, though we cannot fathom its mystery. Paul declared that Christ dwelt so absolutely in him that he himself had ceased to exist. "I am crucified with Christ, and it is no longer I that live, but Christ liveth in me." The doctrine of the indwelling Christ is therefore abundantly proven by the teachings of Christ and his greatest apostles, and we should rejoice in the fact that Christ, our Saviour, Friend, Comforter and our Strength, is always so closely present with us.

Christ dwells in the hearts of all believers. But it is, at the same time, true that some Christians are more conscious of his presence than others, because some dispositions are more highly spiritualized than others. They may be no better Christians than others and yet they possess natures specially fitted for the comprehension of the more mystical characteristics of Christianity. The Christianity of James can in no sense be said to have been inferior to that of Paul or John and yet we could hardly imagine him saying, what Paul said about Christ dwelling in him, or his writing such an ecstatic book as the Revelation. The man of practical disposition knows that Christ dwells in his heart by the power of Christ over his will and in his life, but the one who has a tendency to the mystical in his make-up may have an overwhelming consciousness of Christ's indwelling presence. Let us not feel, therefore, that Christ is not indwelling in us if we have not this deep consciousness of Christ's presence. He is with us, able and willing to abide with us, to comfort, to instruct, to encourage and to inspire us.

The Scripture teaches that Christ dwells in us by various means. 1. By his Spirit. When leaving his disciples, Jesus said that he would not leave them comfortless, but would send them the Holy Spirit who would dwell with them during his personal absence. The Spirit came on Pentecost and ever since, as the personal representative of Christ has dwelt in his church and his disciples. 2. By his Word. "If ye abide in me, and my words abide in you." Christ in the word and the word in us necessarily puts Christ in us. 3. By faith in him. The union is spiritual. By

faith our spirits come into touch and fellowship with that of Christ and he abides in us and we in him.

1. Christ in us gives us power with God in heaven. "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Such a close union with the Son necessarily gives us power with the Father.

2. Christ in us should drive sin out of us. Abandonment of sin is essential to the indwelling of Christ. Paul exhorts the Colossians to put away all sin—anger, wrath, malice, filthy language, and lying—and to let the "word of Christ dwell in them richly in all wisdom." Christ and sin are eternally antagonistic and cannot both dwell in the same heart at the same time. If you want Christ in your heart you must therefore by the grace and power of God put sin out.

3. Christ in the heart should be worked out into the lives. Philosophy is always cropping out of the man of philosophic bent of mind. Nationality may often be told by a man's manner of walking, and men come to look their professions. What we think and feel manifests itself in our lives. The man in whom Christ dwells should therefore be like Christ in his life.

S. H. DOYLE, D. D.

MY THREE LESSONS.

"When I was eleven years old," said Mr. S., "my grandfather had a fine flock of sheep, which had to be very carefully tended during the war of those times. I was the shepherd boy, and my business was to watch the sheep in the fields. A boy who was more fond of his books than of the sheep was sent with me, but left the work to me, while he lay under a tree and read. I did not like that, and finally went to my grandfather and complained of him. I shall never forget the kind smile of dear grandfather, as he said:

"Never mind, Jonathan, my boy; if you watch the sheep, you will have the sheep."

"What does grandfather mean by that?" I said to myself. 'I don't expect to have sheep.' My desires were very moderate. I could not exactly make out in my mind what it was, but I concluded it was all right, and I went back contentedly to the sheep.

"I could not, however, forget grandfather's words. Then I thought of Sunday's lesson: 'Thou hast been faithful over a few things: I will make thee ruler over many things.' I began to see through it. 'Never you mind who neglects his duty; be faithful, and you will have your reward.'

"A second lesson I received soon after I came to the city as a clerk. A merchant from a country town, who knew me, came to buy goods, and said, 'Make yourself so useful that they cannot do without you.' I grasped his



out the whole of that large and interesting community but that a similar movement of God's Spirit in conviction, conversion and heart-cleansing may be witnessed in other Mission stations all over India. Let prayer too be offered for Pandita Ramabai that as she may be led to visit other places the hand of the Lord may be upon her, and use her, and her spirit-filled band to the awakening of many.

R. T. WARD.

Madras, Aug, 21st.

in the Indian Witness.

WOODEN PAVEMENTS.

The city of New York is again to try the experiment of wooden pavements which have been condemned in most cities of the country. But this is to be a new system; the blocks will be placed on solid concrete, and form only the surface of the real supporting pavement. The object is to avoid noise—a most important one. A satisfactory pavement is yet to be found. The noise on a brick pavement is more nerve-wearing than on granite. Asphalt is slippery. The wood block, on the whole, is the best pavement for driving. There is no such ring of the hoofs as on asphalt, a noise to some people as objectionable as the roar of granite. The objections to wood are that it is unsanitary, because of rot and the collection of disease germs, and that it so soon wears out. The experiments in New York are for the purpose of partially overcoming these difficulties; but with the expectation that, counting the cost of renewal, the pavement will be more expensive than stone. The present cost of pavement in New York City is: Asphalt, \$1.60 a square yard; wooden block, \$2.30, and granite block, \$2.50 and \$3.00.

THE PERFECT STORAGE BATTERY.

Thomas A. Edison has announced that he has perfected his storage battery, and that it works to his entire satisfaction. The final model had been made, he said, and the problem of vehicle traction had been solved. Mr. Edison claims for his battery that it will drive a two-ton automobile truck at the rate of thirty-three miles an hour, and a family automobile a distance of 100 miles at an average rate of 20 miles an hour, which he says, is the best average speed one can get out of an automobile. The new Edison battery is small and compact, being inclosed in a metal case. The lead plates in the old type of storage battery are superseded by alternate plates of iron and nickel, and the solution is common potash, or lye, thus demonstrating the old principle of Mr. Edison's, which is to work until his invention is commercially practicable and capable of being constructed at a minimum of cost and of materials easily obtainable.

CRITICISM.

When we are severely criticised it is far better to try and profit by the criticism than to attempt to take vengeance on our critic. Criticism, as a rule, especially if it be just, will do us more good than flattery. The former is likely to stir us up to correct our faults; the latter tends to make us satisfied with ourselves and our attainments. Extreme sensitiveness to adverse criticism is an indication that we think of ourselves more highly than we ought to think. He who is blind to his own faults is not likely to amend them.

CONSECRATION.

The following paper was written and adopted by the late Rev. M. J. Wallace as the rule of his life. It is worth our consideration and adoption:

1. I throw myself on the mercy of God entirely through Christ for salvation.
2. I throw myself wholly into the service of God, as my life work.
3. I cast myself upon the wisdom of God for direction.
4. I cast myself wholly on the faithfulness of God for support.
5. I look wholly to God for whatever rewards he may give me.

6. I take God alone for my portion, in time and eternity. I hang my soul, my life, my happiness, my all upon God in Christ, and this without reserve and forever, cutting loose from all else, and binding myself and my all in Christ.

Psa. cxvi. 16: "O Lord, truly I am thy servant," etc. Read the whole psalm.

The Japanese Empress takes a special interest in education and all other matters that effect her country-women. The woman question is attracting attention in Japan as elsewhere, and ideals are undergoing a change. Significant in this connection is the appearance of an illustrated fashion journal, called "Kifugan" (The Lady) conducted by a foreigner (a woman), but printed in Japanese. A feature is made of articles explaining European and American styles, with a view to bringing about a reform in dress. The picturesque kimono is not an ideal working garb, and as the Japanese woman, as the result of changing conditions, is becoming independent and starting out to make a name for herself in business and the profession, she must be suitably attired.

A man who wants to see a country must not hurry through it by express train, but he must stop in the towns and villages and see what is to be seen. He will know more about the land and its people if he walks the highways, climbs the mountains, stays in the homes, and visit the workshops than if he does so many miles in the day and hurries through picture galleries as if death were pursuing him. Don't hurry through Scripture, but pause for the Lord to speak to you. O for more meditation! —Spurgeon.

Restlessness or discontent can change your lot. Others may have other circumstance surrounding them, but here are yours. You had better make up your mind to accept what you can not alter. You can live a beautiful life in the midst of your present circumstances.

THE GARMENT OF PRAISE.

I stood in the vale of sorrow,
 And anguish filled my soul,
 As the thought of a dread tomorrow
 O'er my troubled spirit stole.
 Around me the gloom was gathering
 A darkness that could be felt
 And my heart was heavy with longing
 For the place where comfort dwelt.
 The form of the Lord's anointed
 My vision caught at last ;
 The light of the day appointed
 Now over my soul He cast.
 The oil of His joy for mourning,
 "Beauty for ashes" He brought
 The "garment of praise" adorning
 The sorrowful one He sought.
 I watched as He wove the garment ;
 The shining threads of gold,
 The warp of this glowing raiment.
 Was wondrous love untold ;
 He filled in this web of praises,
 The Spirit's fruit divine:
 And wrought with patient graces,
 That in His life doth shine.
 More rare than the light of sunshine
 That falls on the rainbow fair ;
 More costly than robe of ermine,
 This gift of His loving care:
 He wrapped it around my spirit
 A perfect "garment of praise,"
 All mine through the blood and merit
 Of Jesus, the light of my days.
 And now, as I walk the pathway
 Of life, with its toil and care,
 My feet seem to find a highway
 Of holiness rising there.
 The "garment of praise" is winging
 My faith in its upward flight,
 The gift of the Spirit bringing
 The day of God's endless light.

FRANCES J. DICHER.

Net. Lake Park. Md.

The famous Ferris wheel, which has done duty at two expositions as an attraction, is to be wrecked with dynamite, thus closing its history. It was first erected in the Midway at Chicago in 1893 and later was taken to a summer garden in Chicago, moving a second time in 1904.

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THE VALUE OF EXAMPLE.

To have your child truthful, be truthful.

To have him temperate, be temperate in all things.

To have him kind to others, be yourself kind to others.

Prescribe healthful amusements and, so far as you can, take part in them.

Prove to him by your life that a good name is to be chosen before great riches.

Teach him that riches are not to be despised, but should never be got by doing harm to others; that, when acquired should be treated as a trust, not as a hoard.

To have him honest, present to him in yourself a living example of honesty. The chief part of a child's knowledge comes through observation. Acts mean more to him than speech.—Philadelphia Inquirer.